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But it was because of the hope which they brought with them that they sang, not because of anything which they saw in either Judaism or 'heathenism. There was to be something new in the world, which it had never practically known, which was to subdue and redeem it. In this they were so intensely interested that they were utterly oblivious of all the wickedness and wretchedness of which the earth was so full. Their business was with the life and power and glory of Him who had come, with the new order which He was to introduce, and this they meant to sing into the confidence and hope of men.

What would they find to-day? Some of the old forces and systems of evil remaining and grown to unprecedented proportions, but some of them overthrown and gone forever. They would no longer find a simple hope and promise bursting on the world from the invisible, but in addition multitudes of men and women in many lands living and dying for the sake of His kingdom over whose advent they sang in the hopeless days of pitiless Rome. They would find a vast transformation in the life of the world, in family, in community, in nation. So deeply interested would they be in all this,—the old hope still the same, the wonders wrought by it in the nineteen centuries gone by,—that they would have little eye for the great evils still existing. Not even the armies of the Kaiser and the Czar, or the fleet of England, would awaken their notice. With hosannas would they sing of the triumphs already won, the more glorious triumphs yet to be, of the victorious Christ who is to extend His kingdom of righteousness, love and peace over all the earth.

The angels were the true reformers. We mortals cannot do as well as they. We can, however, follow their method. Being more intimately connected with the evils of the world, we must scrutinize them closely and make our everlasting protest against them. But much more must we live in the good which is, which is to be. This must be our life, our hope, our joy. Evil abounds and will abound for a time; good abounds and will abound forever. Like the angels, like the Master, we must overcome the evil, not by feeding upon it, not by breaking our hearts over its ravages, but by rising above it, by living and singing the good and the lovely into its place, by realizing the kingdom of love and peace in ourselves, and by the power and attractiveness of an endless life "compelling" others into "a like precious faith." The towering systems of evil—of hate and lust and war—will go down, when towering systems of good lives built into holy and mighty institutions, which appeal to the imagination and captivate the heart, go up. No evil ever departs till good forces it away.

This is the method, this only. It is God's way; it must be ours. When sense of evil degenerates into weeping, despairing pessimism, reform is dead.

When sense of good fills and masters the soul, reform never languishes.

The Dewey Demonstrations—A Symptom.

A delegate to the recent International Congregational Council, coming from Manchester, England, wrote to the Boston *Transcript* as follows, of his painful surprise at observing "how completely all classes of Americans seemed to be 'gone' on Admiral Dewey, who could hardly have been more grandly feted if he had conquered the world for America," or been "as great an emancipator of an enslaved race as President Lincoln":

"What would a shrewd, level-headed American think of a surgeon who, having performed a difficult operation and saved a valuable life, should forthwith proceed to decorate his surgical instruments with ribbons and execute a war-dance around them, amid a shower of costly fireworks? But if we profess to believe that war, at its best, is but a 'necessary evil,' is not the hysterical glorification of brute force after a successful war (especially when innocent children, alas! are encouraged to join in the shouts which imply to all thoughtless minds that patriotism and brute force are inseparable) as irrational at least as that above supposed?"

"It will, of course, be said that all nations indulge in this kind of glorification. Quite true, but I answer: (1) the thing has never been carried to such excess before in modern times; (2) that a country which more than any other on earth has proved that

'Peace hath her victories,
Not less renowned than war,'

might be expected to set an example, at least, of moderation in such affairs; (3) that, as all history proves that liberty and militarism are sworn foes, we in England—who are beginning to hear the echoes of our jubilee shouts of 'Rule Britannia' in muttered proposals of the conscription—would suggest to this land of the free-born to beware of the errors of other nations, and especially of the French republic, which has, by first nursing and then worshipping its army, found itself at the feet of a dangerous monster."

It is against this "hysterical glorification of brute force" exhibited in the recent demonstrations that we are compelled to protest. If Dewey had had his way in the matter, there would have been no such demonstrations. However much he may have finally yielded to their seduction, he was in the beginning opposed to them. They were distasteful to his sense of reserve and modesty. He knew, too, perfectly well that his deed at Manila was, even from a military point of view, much overrated and did not deserve any extravagant public recognition. Again and

again he declared at New York that he had done nothing worthy of the extraordinary adulation poured upon him. One of Dewey's chief virtues is that he hates lying, and we have not the least doubt that he meant what he said.

We have no disposition to disparage in the least the admiral's natural excellencies. His wisdom, courage and skill in execution are, from the military point of view, probably unsurpassed. Though we regret exceedingly that his fine qualities could not have been employed in some nobler way than in sinking ships and in mangling, burning and crushing to death his fellow-men, we do not deny their existence.

In one thing, however, he seems to us entirely to have failed and to have denied himself. General Grant refused to review the British army. He wanted to see no more soldiers. There was a pathetic sadness in his memory of the horrors of battle. War was in his judgment a thing to mourn rather than to glory over. If Dewey had been of like mind and courage, he would have refused absolutely all this "hysterical glorification." Here was his supreme opportunity to show himself loyal to himself and to exhibit a courage never displayed in passing forts in the darkness and sailing over dangerous torpedoes. If he had seen and used the opportunity, he might have taught his countrymen a lesson which they sadly need at the present time. He failed, and thus has given his great influence toward strengthening in the nation the most dangerous spirit which has ever appeared among the people. That he himself was at last affected by the same spirit became clear at Boston, where he declared that nothing else had moved him like the singing, by the Handel and Haydn Society, of the martial strain, "See, the conquering hero comes!"

The chief factor in the demonstrations on the part of the public was unquestionably the disposition to glorify the triumphant deeds of brute force. Other elements of course entered in. Admiration for Dewey's personal excellencies was prominent among them. Much must be allowed for the mere contagion of excitement and of crowds. Many of those who frantically shouted for Dewey would have done the same for any other man for whom the crowds were yelling. Mercenariness was not wanting. Patriotism, as ordinarily understood, was the chief motive with many. They saw in Dewey's deed at Manila what seemed to them the highest honor and glory of the country among the nations of the earth. But what is this sort of patriotism, after all, but the glorification of brute force?

The animus of the Dewey demonstrations becomes clear when it is remembered that it is only in praise of warlike exploits that such adulation occurs. No service, however noble, rendered to the country in any other way would have called out such vast throngs. Grand arches, fine houses, five thousand

dollar loving-cups and thousand dollar watches are not given to men all at one time for any class of civic services. Furthermore, glorification of a deed of war was never before carried to such excess in modern times, if ever. The demonstration in New York is said by witnesses of both to have outdone that of the Queen's jubilee in London.

That all this clearly evinces a perilous condition of the republic hardly needs statement. It would have been an ominous thing anywhere; it was doubly so here. It is unlike anything of the kind which we have ever had before in the history of the nation. But it is only the fullest expression of what has been steadily growing in recent years and manifesting itself in various ways, in the passion to volunteer and rush away to fight, in the senseless laudation of such feats as those of Roosevelt, Hobson and Funston, in the ceaseless clamor for a larger army and a bigger navy, in the reckless appropriation of money for war purposes, in the vaunting wish to "have a hand" in the selfish and unmerciful struggles of the great military powers, in the determination to expand at the expense of no matter whose rights.

It is time that people were everywhere astir to counteract the movements of this strange "fascination of blood." There is still opportunity, but at the terrific speed at which the country is going, the opportunity will soon have passed. Love of country, if nothing more, ought to inspire every heart and open every mouth to cry out against this down grade movement, the end of which is clearly written in the book of the chronicles of every nation which gave itself to ambition and greed, to violence and blood.

Dewey won a victory at Manila in which not one American life was lost, but it will prove to have been a dear victory, if in its results America herself shall have been lost.

Editorial Notes.

In an able article in the November *American Monthly Review of Reviews*, Mr. Frederick W. Holls, Secretary of the American Commission at the Hague Conference, speaks thus of the Court of Arbitration provided for by the Conference:

"An international court of arbitration must necessarily represent the idea of international justice, whether it be in session continuously or only rarely, and whether the questions coming before it be of great or small immediate importance. The organization of this court is necessarily quite informal. It consists really of a clerk's office and a list of available judges, not more than four to be appointed from any one country, and with permission to any country to appoint a citizen of another or to unite with one or more in an appointment. The objection was raised at The Hague that such an institution was hardly entitled to be called a court, but it was pointed out that the organization of the Supreme Court of the State of New York and all the principal *nisi prius* courts